



*In the name of Allah: the Compassionate, the Merciful*

## سورة الضحى

### AD-DUHA

#### Name

The Surah takes its name *Ad-Duha* from the very first word.

#### Period of Revelation

Its subject matter clearly indicates that it belongs to the earliest period at Makkah. Traditions also show that the revelations were suspended for a time, which caused the Holy Prophet (upon whom be Allah's peace) to be deeply distressed and grieved. On this account he felt very anxious that perhaps he had committed some error because of which his Lord had become angry with him and had forsaken him. Thereupon he was given the consolation that revelation had not been stopped because of some displeasure but this was necessitated by the same expediency as underlies the peace and stillness of the night after the bright day, as if to say: "If you had continuously been exposed to the intensely bright light of Revelation (*Wahi*) your nerves could not have endured it. Therefore, an interval was given in order to afford you peace and tranquillity." This state was experienced by the Holy Prophet in the initial stage of the Prophethood when he was not yet accustomed to hear the intensity of Revelation. On this basis, observance of a pause in between was necessary. This we have already explained in the introduction to Surah Al Muddaththir; and in E. N. 5 of Surah Al-Muzzammil also we have explained what great burden of the coming down of Revelation he had to bear. Later, when the Holy Prophet developed the power to bear this burden, there was no longer any need for long gaps.

#### Theme and Subject Matter

Its theme is to console the Holy Prophet (upon whom be peace) and its object to remove his anxiety and distress, which he had been caused by the suspension of Revelation. First of all, swearing an oath by the bright morning and the stillness of night, he has been reassured, so as to say: "Your Lord has

not at all forsaken you, nor is he displeased with you." Then, he has been given the good news that the hardships that he was experiencing in the initial stage of his mission, would not last long, for every later period of life for him would be better than the former period, and before long Allah would bless him so abundantly that he would be well pleased. This is one of the express prophecies of the Quran, which proved literally true, afterwards, whereas when this prophecy was made there seemed not to be the remotest chance that the helpless and powerless man who had come out to wage a war against the ignorance and paganism of the entire nation, would ever achieve such wonderful success.

Then, addressing His Holy Prophet (upon whom be peace) Allah says: "O My dear Prophet, what has caused you the anxiety and distress that your Lord has forsaken you, and that We are displeased with you? Whereas the fact is that We have been good to you with kindness after kindness ever since the day of your birth. You were born an orphan, We made the best arrangement for your upbringing and care: you were unaware of the Way, We showed you the Way; you were indigent, We made you rich. All this shows that you have been favored by Us from the very beginning and Our grace and bounty has been constantly focussed on you." Here, one should also keep in view vv. 37-42 of Surah Ta Ha, where Allah, while sending the Prophet Moses to confront a tyrant like Pharaoh, encouraged and consoled him, saying: "We have been looking after you with kindness ever since your birth; therefore, you should be satisfied that you will not be left alone in this dreadful mission. Our bounty will constantly be with you."

In conclusion, Allah has instructed His Prophet (upon whom be peace) telling him how he should treat the creatures of God to repay for the favors He has done him and how he should render thanks for the blessings He has bestowed on him.

# The Holy Quran

The Morning Hours

Sura # 93 – 11 Verses - Makkah

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## وَالضُّحَىٰ ﴿١﴾

By the forenoon

وَالضُّحَىٰ

Translit	Wa Aḍ-Ḍuḥá
AhmedAli	دن کی روشنی کی قسم ہے
Jalandhry	آفتاب کی روشنی کی قسم
YusufAli	By the Glorious Morning Light.
M.Khan	By the forenoon (after);
Pickthal	By the morning hours
Shakir	I swear by the early hours of the day,

## وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

It is still

سَجَىٰ

Wshen

إِذَا

By the night

وَاللَّيْلِ

Translit	Wa Al-Layli 'Idhā Sajá
AhmedAli	اور رات کی جب وہ چھا جائے
Jalandhry	اور رات (کی تاریکی) کی جب چھا جائے
YusufAli	And by the Night when it is still—
M.Khan	By the night when it darkens (and stands still).
Pickthal	And by the night when it is stillest,
Shakir	And the night when it covers with darkness.

## مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

Your Lord

رَبُّكَ

Has forsaken you

وَدَّعَكَ

Neither

مَا

Hated you

قَلَىٰ

Nor

وَمَا

Translit	Mā Wadda `aka Rabbuka Wa Mā Qalá
AhmedAli	آپ کے رب نے نہ آپ کو چھوڑا ہے اور نہ بیزار ہوا ہے
Jalandhry	کہ (اے محمد ﷺ) تمہارے پروردگار نے نہ تو تم کو چھوڑا اور نہ (تم سے) ناراض ہوا
YusufAli	The Guardian-Lord Hath not forsaken thee, nor is He displeased.
M.Khan	Your Lord (O Muhammad (SAW)) has neither forsaken you nor hates you.
Pickthal	Thy Lord hath not forsaken thee nor doth He hate thee,
Shakir	Your Lord has not forsaken you, nor has He become displeased,

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### وَلَاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاٰوَلٰی ﴿4﴾

For you	لَّكَ	(is) better	خَيْرٌ	And indeed the (Hereafter)	وَلَاٰخِرَةُ
		The first (world)	الْاٰوَلٰی	Than	مِنْ

Translit	Wa Lal'ākhīratu Khayrun Laka Mina Al-'Ulā				
AhmedAli	اور البتہ آخرت آپ کے لیے دنیا سے بہتر ہے				
Jalandhry	اور آخرت تمہارے لیے پہلی (حالت یعنی دنیا) سے کہیں بہتر ہے				
YusufAli	And verily the Hereafter will be better for thee than the present.				
M.Khan	And indeed the Hereafter is better for you than the present (life of this world).				
Pickthal	And verily the latter portion will be better for thee than the former,				
Shakir	And surely what comes after is better for you than that which has gone before.				

### وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضٰی ﴿5﴾

Your Lord	رَبُّكَ	Will give you	يُعْطِيكَ	And verily	وَلَسَوْفَ
				So that you shall be	فَتَرْضٰی

Translit	Wa Lasawfa Yu`fikā Rabbuka Fatarāḍā				
AhmedAli	اور آپ کا رب آپ کو (اتنا) دے گا کہ آپ خوش ہو جائیں گے				
Jalandhry	اور تمہیں پروردگار عنقریب وہ کچھ عطا فرمائے گا کہ تم خوش ہو جاؤ گے				
YusufAli	And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.				
M.Khan	And verily, your Lord will give you (all good) so that you shall be well-pleased.				
Pickthal	And verily thy Lord will give unto thee so that thou wilt be content.				
Shakir	And soon will your Lord give you so that you shall be well pleased.				

### اَلَمْ يَجِدْكَ يَتِيْمًا فَآوٰی ﴿6﴾

An orphan	يَتِيْمًا	He find you	يَجِدْكَ	Did not	اَلَمْ
				So He gave you a refuge	فَاوٰی

Translit	'Alam Yajidka Yatīmāan Fa'āwā				
AhmedAli	کیا اس نے آپ کو یتیم نہیں پایا تھا پھر جگہ دی				
Jalandhry	بھلا اس نے تمہیں یتیم پا کر جگہ نہیں دی؟ (بے شک دی)				
YusufAli	Did He not find thee an orphan and give thee shelter (and care)?				
M.Khan	Did He not find you (O Muhammad (SAW)) an orphan and gave you a refuge?				
Pickthal	Did He not find thee an orphan and protect (thee)?				

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Shakir	Did He not find you an orphan and give you shelter?
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## وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

So He guided you	فَهَدَىٰ	Unaware	ضَالًّا	And He found you	وَوَجَدَكَ
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Translit	Wa Wajadaka Ḍāllāan Fahadā
AhmedAli	اور آپ کو (شریعت سے) بے خبر پایا پھر (شریعت کا) راستہ بتایا
Jalandhry	اور رستے سے ناواقف دیکھا تو رستہ دکھایا
YusufAli	And He found thee wandering, and He gave thee guidance.
M.Khan	And He found you unaware (of the Qur'ân, its legal laws, and Prophethood) and guided you?
Pickthal	Did He not find thee wandering and direct (thee)?
Shakir	And find you lost (that is, unrecognized by men) and guide (them to you)?

## وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

So He made you rich	فَأَغْنَىٰ	Poor	عَائِلًا	And He found you	وَوَجَدَكَ
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Translit	Wa Wajadaka `Ā'ilāan Fa'aghna
AhmedAli	اور اس نے آپ کو تنگ دست پایا پھر غنی کر دیا
Jalandhry	اور تنگ دست پایا تو غنی کر دیا
YusufAli	And He found thee in need, and made thee independent.
M.Khan	And He found you poor, and made you rich (selfsufficient with selfcontentment)?
Pickthal	Did He not find thee destitute and enrich (thee)?
Shakir	And find you in want and make you to be free from want?

## فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

Not	فَلَا	The orphan	الْيَتِيمَ	As for	فَأَمَّا
				Treat with oppression	تَقْهَرْ

Translit	Fa'ammā Al-Yatīma Falā Taqhar
AhmedAli	پھر یتیم کو دبا یا نہ کرو
Jalandhry	تو تم بھی یتیم پر ستم نہ کرنا
YusufAli	Therefore treat not the orphan with harshness;
M.Khan	Therefore, treat not the orphan with oppression,
Pickthal	Therefor the orphan oppress not,
Shakir	Therefore, as for the orphan, do not oppress (him).

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## وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿10﴾

Not	فَلَا	The beggar	السَّائِلَ	And as for	وَأَمَّا
				Repulse	تَنْهَرْ

Translit	<i>Wa 'Ammā As-Sā'ila Falā Tanhar</i>				
AhmedAli	اور سائل کو بھڑکانہ کرو				
Jalandhry	اور مانگنے والے کو بھڑکی نہ دینا				
YusufAli	Nor repulse the petitioner (Unheard);				
M.Khan	And repulse not the beggar;				
Pickthal	Therefor the beggar drive not away,				
Shakir	And as for him who asks, do not chide (him),				

## وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿11﴾

(of) your Lord	رَبِّكَ	The Grace	بِنِعْمَةِ	And as for	وَأَمَّا
				So proclaim	فَحَدِّثْ

Translit	<i>Wa 'Ammā Bini`mati Rabbika Fahaddith</i>				
AhmedAli	اور ہر حال میں اپنے رب کے احسان کا ذکر کیا کرو				
Jalandhry	اور اپنے پروردگار کی نعمتوں کا بیان کرتے رہنا				
YusufAli	But the Bounty of thy Lord rehearse and proclaim!				
M.Khan	And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).				
Pickthal	Therefor of the bounty of thy Lord be thy discourse.				
Shakir	And as for the favor of your Lord, do announce (it).				